THE LITTLE SERVICE BOOK

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With illustrations by Christian Rietschel

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DEAR CHILDREN:

This book has been especially written for you. In it we are told what we do when we come together on Sundays to worship at "the Chief Service of the Christian Church." You may ask: Why should we children have a special book about the Service? The Communion Service is for grownups. We attend with our parents, but we really are not a part of it.

You should know it is very important for you to be present when believers in the Lord Jesus Christ come together on the Lord's Day to relive the Life of Jesus. Jesus wanted children about Him when He was on earth nineteen hundred years ago. He said, "Let the little children come unto me, and hinder them not, for of such is the kingdom of God."

When we Christians come together on the Lord's Day to relive the Life of our Lord, this is the Church in action. This coming together of the saints is also called the Body of Christ. Each member, young and old, is important, for we are all members of the Body of Christ. If we are not at the Church Service we cripple the Body of Christ.

The Church Service, or the Liturgy, is like a beehive. The bees all have their work to do. They all work together to form one hive under the rule of the Queen.

Each has his part to do, but he must do his job together with others. When we come together it is very much like that. Jesus, the Head of the Church Body, is present and bestows his gifts upon the members. When we come together to "do this," as Jesus told us, we do not only commemorate the great deeds which He did for us and for our salvation. It is not like a Fourth of July celebration, for we are really there. We are there at Bethlehem when we meet at Christmas. We hear the very words of the angel: "To-day is born to you a Saviour." We are there on Easter morning, when we hear the angel say to us: "To-day is Christ risen from the dead." We are there at all the other events of Christ's Life. Always we show forth the death of Christ.

When Jesus entered the city of Jerusalem many years ago on that Palm Sunday, the children joined in singing praises, saying: "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord." We sing this same song every Sunday. We also sing other songs, like the first Christmas hymn, "Glory to God in the Highest," and the Sanctus, "Holy, Holy, Holy is the Lord God of Sabaoth."

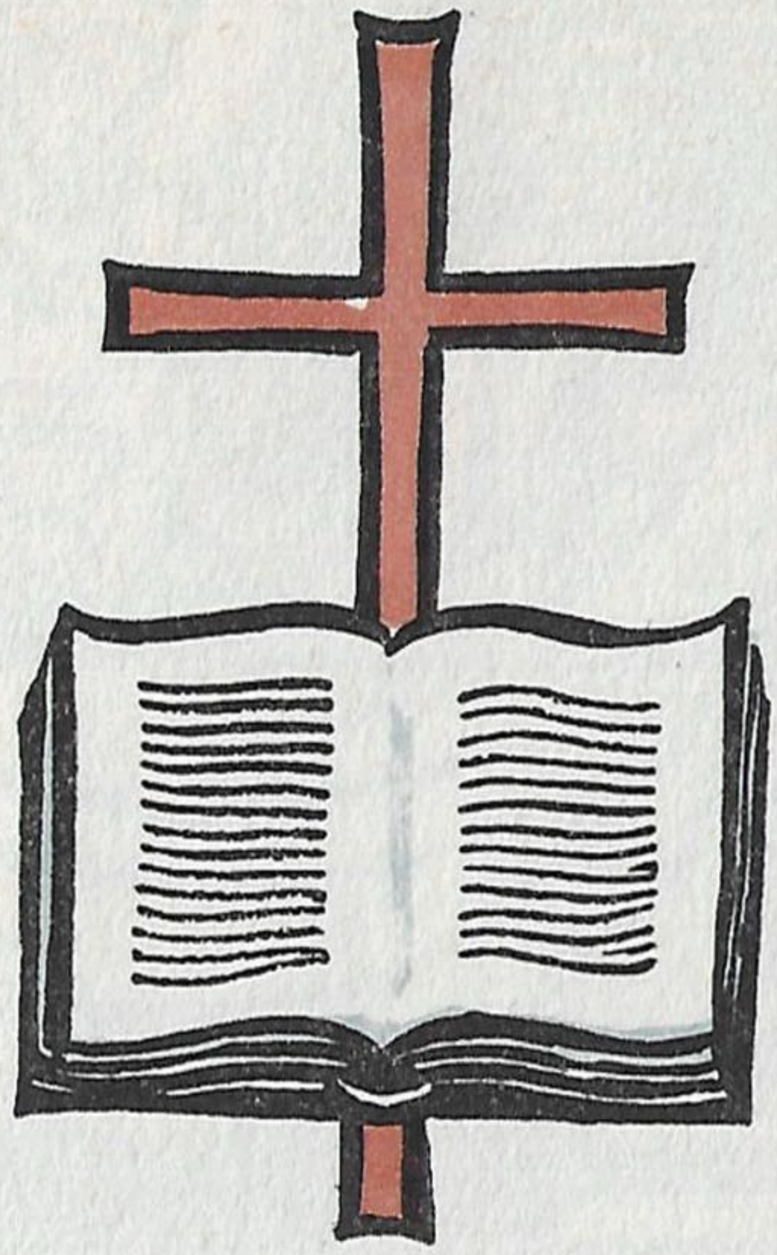
It is so wonderful to hear children and grownups, all praising the Lord in chant and hymns.

When Jesus was a lad, His parents thought that He had been lost in the city of Jerusalem. Finally, they found Him in the Temple. He answered His Blessed Mother: "Must I not be about my Father's business?" Coming together on Sundays is God's business. That means it is your business.

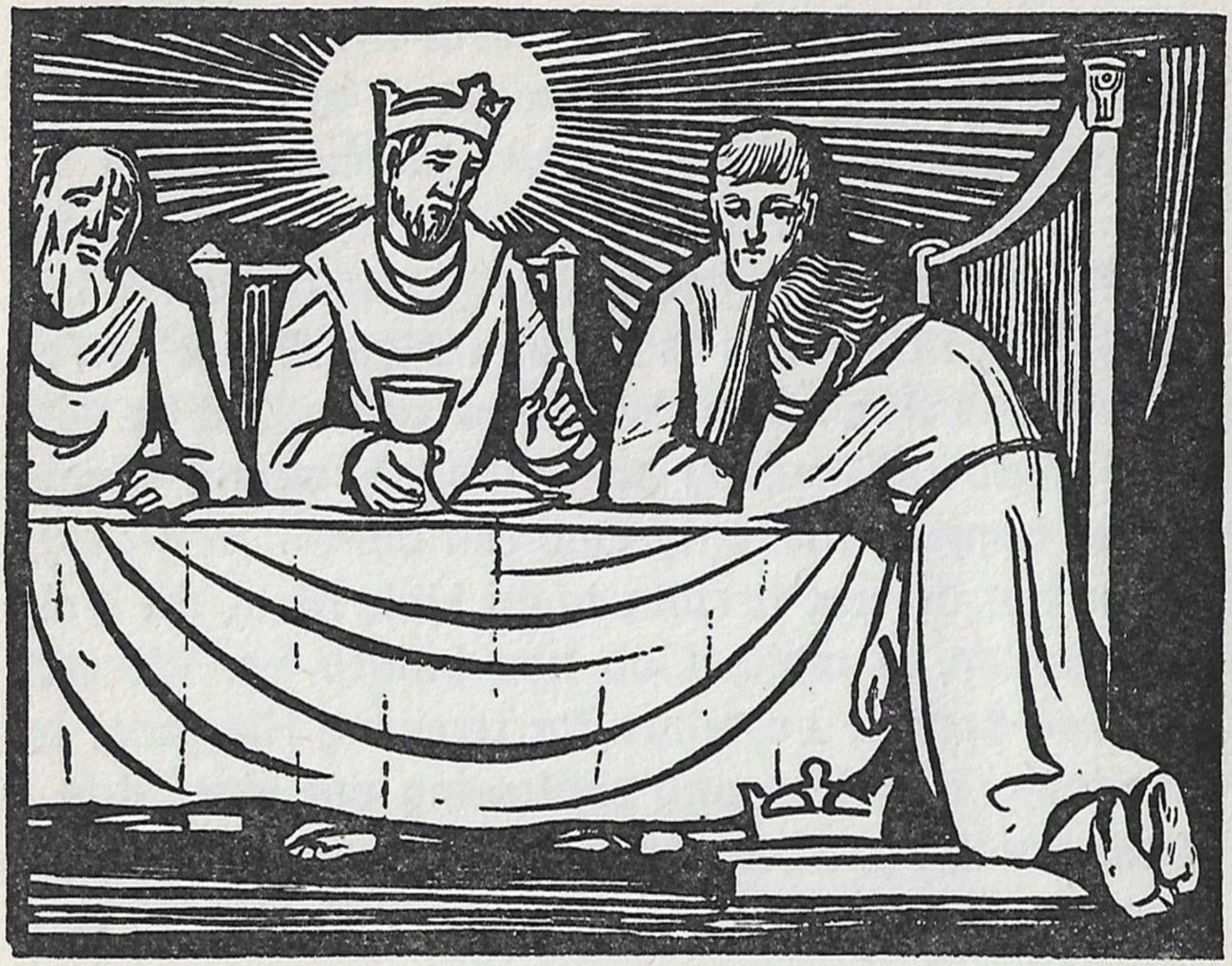
This book was written by many people who have contributed to it in various ways. A lovely lady in Germany by the name of Edith Thomas, wrote a book very similar to this one. We have used many of her ideas as well as the lovely pictures by Christian Rietschel.
We are also very grateful to the publisher, Johannes Stauda-Verlag, for the use of materials, to Chaplain, Lt. Colonel, Walter Huchthausen, for his help in preparing the manuscript and to Robert Christian and Professor Elmer Foelber for their criticisms.
May this little book help you to realize how wonderful it is to attend church services.
May you learn to love the House of God, for here God's honor dwells. It is the place, also, where the family of God meets.

B. v. S.

New York, N.Y. The Feast of the Epiphany, 1954



THE HOLY COMMUNION



THE PREPARATION

Before you sit down for a meal in your house your mother spends quite some time preparing this meal. Our Lord is also setting a meal before us which took a long time for Him to prepare. Soon after Adam and Eve, our first parents, sinned, God promised the Saviour. Throughout the Old Testament God continued to make similar promises. Finally, Jesus was born. He taught men the great truths about God and showed them what God was like. But that was not all. In order to save us, Jesus suffered and died upon the cross. He also rose from the dead on Easter. This was the great preparation of the Gospel Meal.

Now Jesus invites all to this meal of the Gospel, where He offers us forgiveness of sins, peace of God, power, and strength. But we must come prepared. When we come to the festive Meal of King Jesus, we must have on a festival dress. Where will we get this dress? When we dirty our clothes, it is not so serious. These can be cleaned, and they will look like new again. But he who has stained his soul by doing what is wrong cannot cleanse himself; this only God can do.
We do not deserve to come to the Holy Meal, the Holy Communion, to which God has invited us. We can, however, prepare ourselves for receiving His grace by examining ourselves and confessing our sins. It is a wonderful thing to hear the Word of forgiveness from a minister of God, who in His Name forgives us our sins.

THE INTROIT

The Entrance

Introit means "Entrance" and marks the beginning of the service. This part of the service is not as old as some other portions of the Liturgy. Many years ago the faithful would meet at a certain central church and move in procession to the church where the special service was to be held. Psalms would be sung on the way; and as the people would enter the church, the Introit Psalm (from the Latin introire, to go in) would be chanted, and the Minister (celebrant), with his attendants,

would enter the Sanctuary. Later, when these processions were discontinued, a shortened Psalm was sung as the Introit. Thus we have it today.

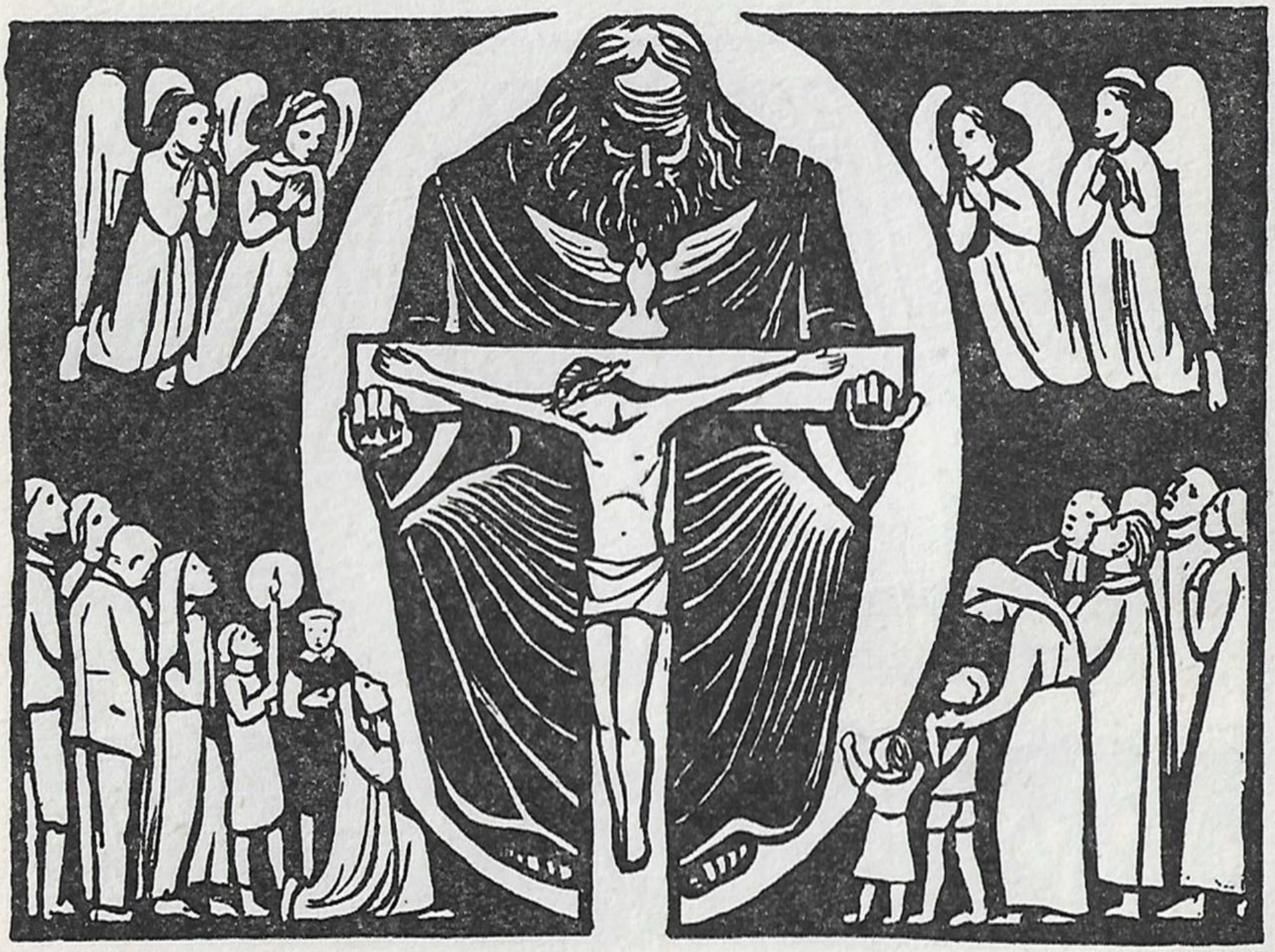
The Introit sounds the key-note of the day. It is the herald's voice announcing the great theme of the day's worship. The words of the Introit change every Sunday, according to the Church Year. It ends with the "Gloria Patri," Glory be to the Father, a hymn of praise to the Triune God.

GLORIA PATRI

Glory be to the Father

Glory be to the Father and to the Son and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

We have been created to the glory of God. Before any man lived, the angels sang praises to the Lord of Creation. When we are in church we cannot begin our service in any better way than to praise the Almighty God. United with the angels we sing praises to Him.



KYRIE

Kyrie Eleison — Lord have Mercy upon us

Kyrie means "Lord," and Eleison means "have mercy!" This cry became a prayer in the liturgy at a time when the Church still worshipped in the Greek language. It was the cry of the people when their king entered their city. They felt honored by His visit and expected Him to bestow favors upon the city. The Church has taken over this prayer to greet its King Jesus in the church service. As the people of old expected help from their king, so we Christians expect grace and favor from our Saviour. He will help us and deliver us from our greatest trouble and need, sin; for His Name is Jesus, Helper.

Christe Eleison — Christ have mercy upon us

A blind man hears of the great deeds which Jesus did (Mark 10:47). Now he cries out: "Lord, have mercy." He continues with this cry until Jesus hears him and restores his sight.

Kyrie Eleison — Lord have mercy upon us

A woman recognizes our Lord as he passes the border of the land of Israel (Matthew 15:22). She has heard about Him. She believes that He will help her daughter

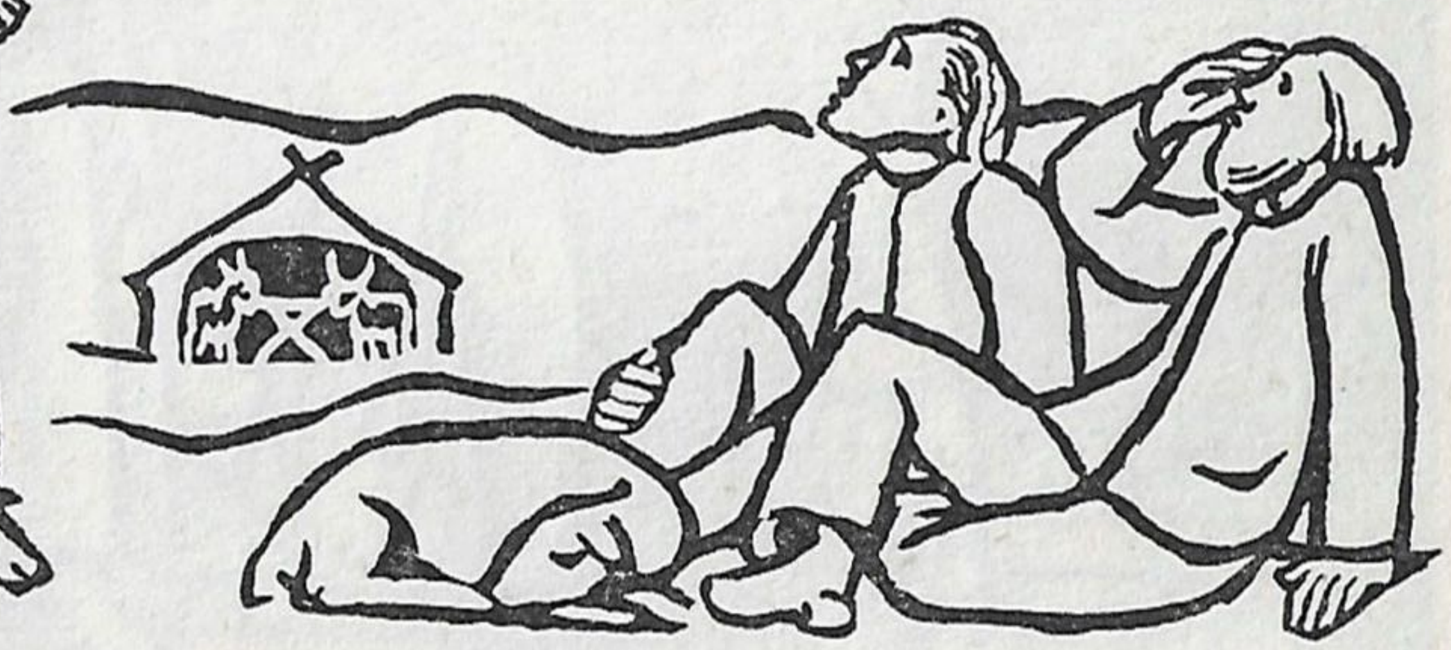
who is very ill. Therefore she prays: "Lord, have mercy." And Jesus hears her petition; one word from Him is sufficient to heal the sick girl.

We also greet our King as did the people of old, and ask Him for favors. Like the poor blind man, and like the desperate woman, we cry for His Merciful Help; from Him only can we get help and salvation. Therefore we join in the prayer of Christians throughout the world:

"Lord, have mercy."

GLORIA

Glory be to God on high,
and on earth peace,
good will toward men.



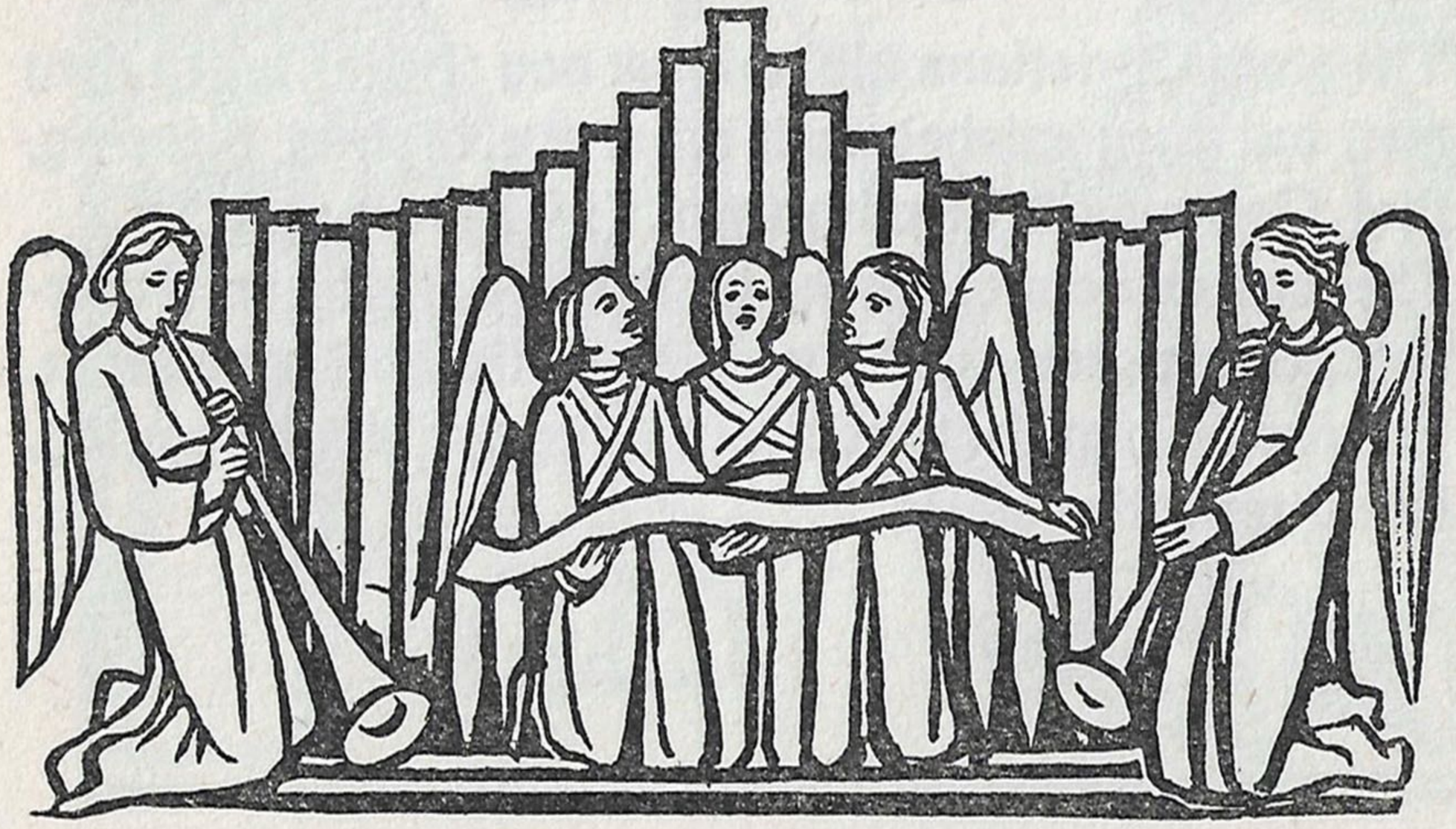
Thus the angels sang on that Holy Night when Jesus was born (Luke 2:14). The Son of God became a little baby. As Jesus was born in Bethlehem, so He also wants to enter into our hearts. As he came into the world on that first Christmas Day, so he comes to us in His Word and in His Sacrament. Every Sunday becomes Christmas, and we join with the angels in the first Christmas carol.

LAUDAMUS

We praise

The praise which the angels began we continue. Therefore,
we join in the Laudamus, which means, "We praise Thee."

We praise Thee, we bless Thee,
We worship Thee, we glorify Thee,
We give thanks to Thee, for Thy great glory.
O Lord God, heavenly King. God the father Almighty.
O Lord, the only-begotten Son, Jesus Christ,
O Lord God, Lamb of God, Son of the father,
That takest away the sin of the world,
Have mercy upon us.
Thou that takest away the sin of the world,
Receive our prayer.
Thou that sittest at the right hand of God the father,
Have mercy upon us.
For Thou only art holy; Thou only art the Lord.
Thou only, O Christ, with the Holy Ghost,
Art most high in the glory of God the father. Amen.



THE SALUTATION

Greeting

The Lord be with you. R:/ And with thy spirit.

The early Christians did not just say "hello" when they met, but they wished each other the highest blessing, that God would be with them. (2 Thess. 3:16)
The pastor cannot shake hands and meet every worshipper. He greets us by wishing us the Lord's presence. We assure him that we are praying for him by saying, "And with thy spirit."

THE COLLECT

The Collects, or short prayers, have come to us from the rich treasury of the Church's devotion. The youngest of the prayers are as old as the Reformation, and not a few of them have been in use for over fourteen hundred years.

The Word "Collect" has been variously interpreted. The first meaning attached to it grows out of the gathering of the faithful for the procession to the Church. This was known as the "collecta," the "gathering together." Another meaning is that it collects, or gathers, or recites the facts which are being commemorated on that day in the reading from the Bible.

AMEN

To show that the words which the minister speaks or chants are also our prayers, we respond with the word "Amen" which means, "So be it."

THE EPISTLE

An epistle is a letter. In the Jewish service there were set lessons for each Sabbath Service. The Christian Church continued this practice. The first lesson read at our service is the Epistle and is taken from the letters of the Apostles. The Apostles were close to Jesus. They heard His wonderful teachings. Now we listen to what they have to say.

GRADUAL

Between the Epistle and the Gospel we sing or say the Gradual. The name "gradual" comes from the Latin "gradus." The lessons were read from an elevated reading desk. The verses from the Psalm, especially selected to harmonize with the lessons and thoughts of the Day, were sung while the second reader, who was to read the Gospel, ascended the steps (gradus). The Gradual today serves to prepare us for the reading and listening to the Gospel. The Gradual usually ends with the Alleluia. This means "Praise ye the Lord."

THE GOSPEL

The Gospel read at the Holy Communion is a selection from the story of the Life of our Lord and is taken from one of the four Evangelists, St. Matthew, St. Mark, St. Luke, and St. John. The Gospel lesson is the story for that day. The Gospel readings take us through the wonderland of the Life of Christ. From Advent to the last Sunday in the Trinity Season is like going through a picture gallery, where we see the great pictures of Jesus and His great love for us.

Before the reading of the Gospel we sing:

Glory be to Thee, O Lord

and after,

Praise be to Thee, O Christ.

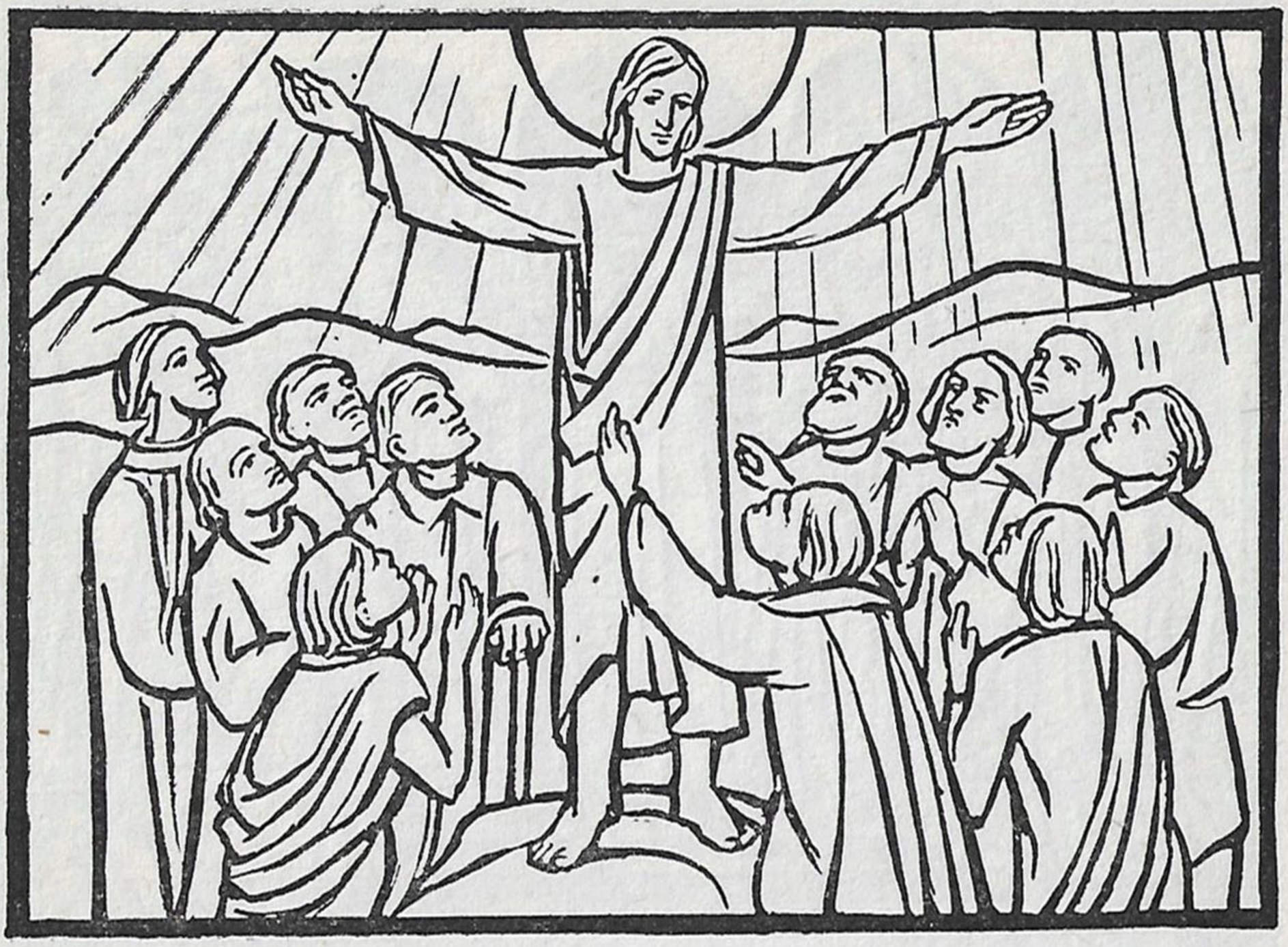
CREDO

I believe

Credo is also a Latin word and means "I believe." There are three catholic, that is, universal creeds: The Nicene, the Apostolic, and the Athanasian. Of these, the Nicene is the oldest. It is the creed we use in the Communion Service.

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

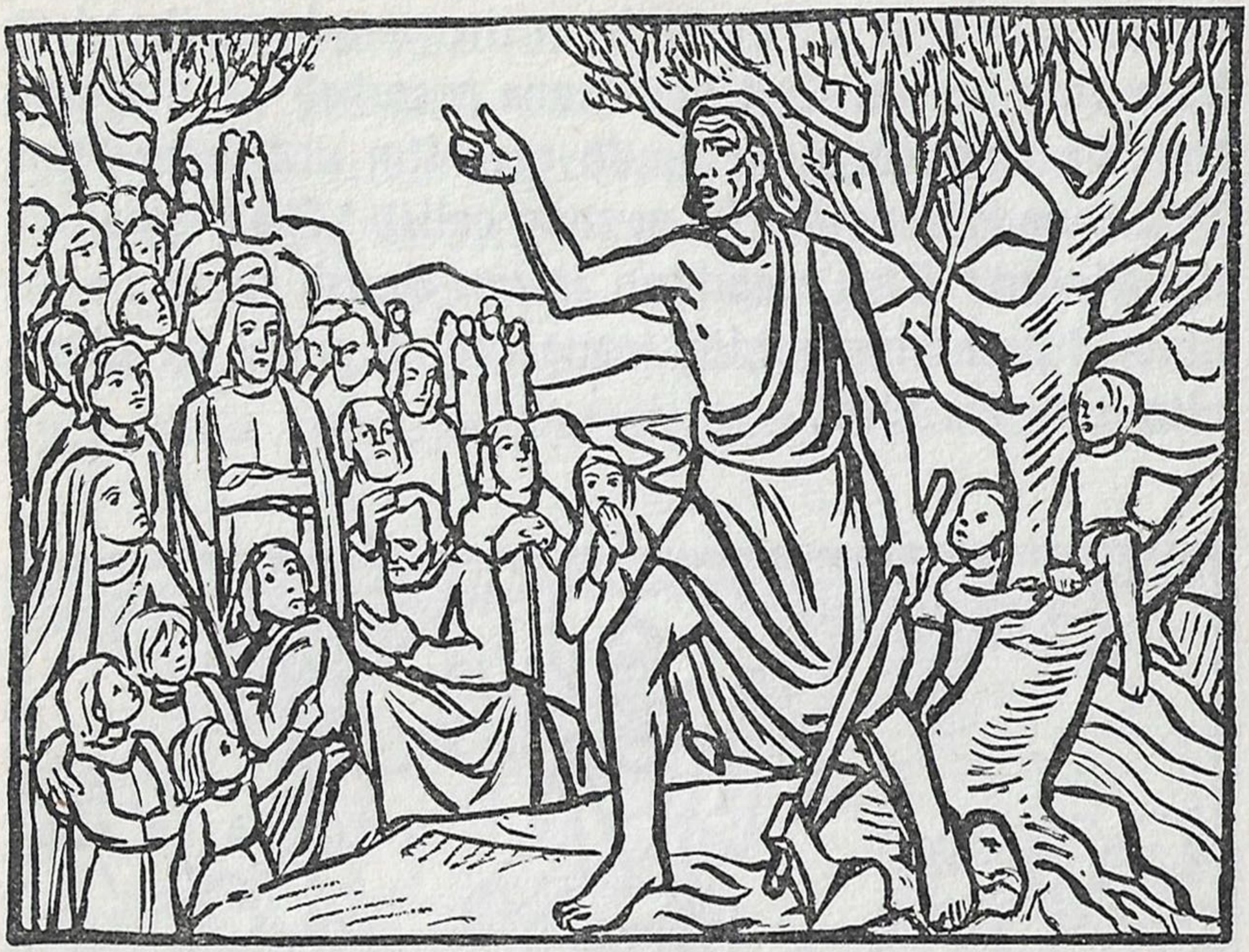


And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; and He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one holy Christian* and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead; And the life of the world to come. Amen. (* or catholic)

When we confess the Creed we draw together the most important truths of the Bible. We express our faith in the great things which God has done for us; but we also pledge our loyalty to God.

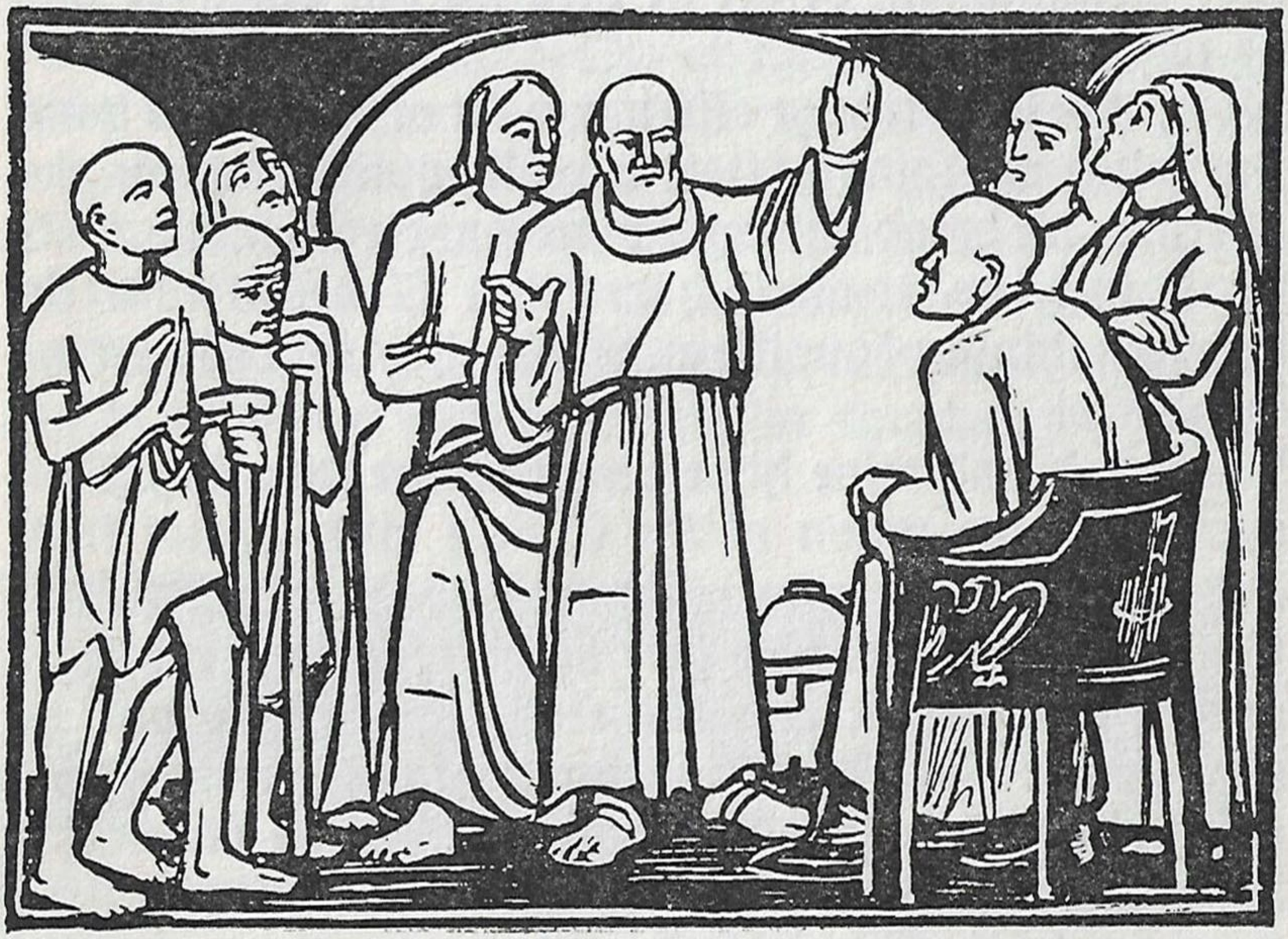
THE SERMON HYMN – THE SERMON



God has ordained and commanded that men should preach His Word. The prophets in the Old Testament were such preachers. John the Baptist was the greatest of all preachers. His sermons prepared the hearers to accept Jesus Christ. This must be the task of every preacher. He does not give his own thoughts and words, but like a wise shepherd he leads his congregation to the "green pastures." He applies the Word of God to present day living and problems.

When Jesus began his great work on earth, He also preached. The people soon realized that He spoke in a way which was different from the preaching that had been done before. One day Jesus preached on a mountain, so that everyone could see Him and hear Him. This was His wonderful sermon called "The Sermon on the Mount." The preaching in our church must be the kind of preaching which Jesus did. It must be about Him and for Him.

St. Paul, the great missionary Apostle, also was a great preacher. He traveled from city to city and from land to land to tell people about Jesus. Many accepted and believed his sermons. St. Paul also met many people who did not accept his preaching. Some made fun of him and others in their anger influenced the police to cast him out of their cities. But God gave him courage and strength to continue his great preaching of Jesus, the Saviour. Many people were thus won for the Church.



After the sermon the pastor says: The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

When Jesus appeared to His disciples on Easter night, He greeted them with the words "Peace be unto you." Now the pastor, by authorithy of Jesus Christ, also speaks these words. The world is full of strife; but we who belong to the Lord Jesus have the peace of God. No one can take that peace from us. Only Jesus can give us this peace with God.

THE OFFERING

What can we offer? Jesus took wine and bread at that first Communion, before he died for our sins. He told us to do this also.

Now, this is a strange offering, a bit of bread and wine. But when we think of it, it is really quite a meaningful offering; for bread and wine represent creation, life, food, work, and joy. It also shows that God can take the common things of our life and make them into something wonderful.

The bread and wine have also another meaning. They symbolize the union of the Church with Christ from Whom all life comes. Almost 1900 years ago the Christians prayed: "As this bread was once scattered on the mountains, and is here gathered into one, so also gather Thy Holy Church out of every nation, and every city and village and house, and make one living, holy, catholic Church; and as this wine was gathered from the fruit of the vine, so all thy people may abide as branches in that holy Vine, made known to us in Thy Son Jesus Christ."

With the bread and wine we place our offering of money on the altar. This also has a deep meaning. The offering is a symbol of one's self. That is why the early

Christians prayed: "And here we would present ourselves, though unworthy, body, soul and spirit unto Thee." The offering is not only money. When we place our offering on the plate, which is taken to the altar, we are on that plate.

THE PRAYER OF THE CHURCH

Every Christian has the right to pray. This is God's will. When we pray in the right way, we do not think only of our own needs, but of the needs of all the people we love and work with as well, and we think of those who need our special help.

Now, in the Prayer of the Church the congregation thinks of all its children and excludes no one, just as Jesus prayed for all His friends. We call Jesus our High Priest, because he prays for us. In the Prayer of the Church we pray to God in the Name of Jesus and present all the needs of the Church. But let us not forget that this prayer is also a Thanksgiving, for thanksgiving must always precede all petitions.

THE PREFACE

Preface means "introduction." The Preface in our Liturgy is the introduction to that part of the service which has always been known as "The Mass of the Faithful." The first part of the service included those who were not members of the church.

The Preface (that which is done before) is very beautiful. We are not alone now. The angels who praise God in all eternity are with us. They help us to praise God and bear our poor song to the very throne of the Eternal Father.

The Pastor

The Lord be with you

The Congregation

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord, our God.

It is meet and right so to do.

Pastor

It is truly meet, right, and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, through Jesus Christ, our Lord.

(Here follows the PROPER PREFACE if one be appointed.)

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying:

SANCTUS

HOLY, HOLY, HOLY, Lord God of Sabaoth! Heaven and earth are full of Thy glory.

The Prophet Isaiah was permitted to see what no human eye saw – the Glory of God. He saw the Lord sitting upon His Throne (Isaiah 6). So glorious was this sight that the angels covered their faces with their wings. In great reverence they sang the same song which we sing: "Holy, Holy, Holy."

BENEDICTUS

The Benedictus was the song of the Children of Israel when Christ entered the city of Jerusalem (Matthew 21:9). Jesus also comes in the Holy Communion. He is the only Son of the Father. Therefore we greet Him with our song of praise, "Hosanna! Blessed is He that cometh." He wants to enter our hearts, to live and to reign in us.

Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

THE LORD'S SUPPER

Many people came to hear our Lord preach. One day they were so interested in what He said that it got very late. The people were hungry, but they had brought no food; so our Lord took five loaves of bread and two fishes, prayed, and gave them to His disciples who distributed His gifts to the people.

The Holy Communion is like that. Jesus gives us Himself. From Him we get our life. As He satisfied the hunger of the people at that time, so our Lord will not let us go home hungry. Today His servants, the pastors, distribute to the whole congregation the bread which He gave them.

Jesus took the bread and the wine which the disciples had brought. Then He said those wonderful words which we repeat at the Holy Communion.

Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, "Take, eat, THIS IS MY BODY, WHICH IS GIVEN FOR YOU; this do in remembrance of Me."
After the same manner also, He took the cup, when He had supped, and when He had given thanks, He gave it to them saying, "Drink ye all of it; THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me."

Jesus died upon the cross. The disciples were very sad.

When Easter came, they did not know that Jesus was risen from the dead. Two disciples sadly went home to Emmaus. On the way Jesus joined them, but they did not know that it was the Lord. He explained to them that Jesus had to die on the cross so that He could rise again. When they arrived at their home, they invited Jesus to have supper with them. He entered with them and took the bread, blessed it, brake it, and gave to them. Now they recognized Him; for these were the words which He had spoken on that Holy Thursday.

Our risen Lord has ascended into heaven. He still speaks to us in the Word, so that when we listen "our hearts burn within us." He gives us the Bread which has been blessed. We recognize Him by "the breaking of bread," in the Holy Communion.

THE OUR FATHER

Our Father Who art in heaven; Hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The disciples asked Jesus to teach them how to pray, for they realized that He prayed in a way different from the way in which they prayed. The Prayer which He taught them is for all of us a school in which we learn to pray the right way. We pray the Lord's Prayer in our Service. Everything is included in this wonderful prayer, and we will never outlearn it.
The Our Father is the prayer of the family of God at the family meal.

PRAYER BEFORE THE COMMUNION

Lord, I am not worthy that thou shouldest come under my roof. Speak but the word, and Thy servant will be healed.

These are the words which the army officer said to Jesus when he asked Him to heal his servant. The officer asked only for "one word" (Matthew 8:8).
We are not worthy that Jesus should come to us, because we have sinned. But without Him we cannot have life. His Word of forgiveness is sufficient for us. He makes us worthy by His grace. Now we can pray: "Come Lord Jesus."

When the pastor gives the Bread he says:

Take and eat; this is the true Body of Christ given for you.

When he gives the cup he says:

Take and drink; this is the true Blood of the New Testament, shed for your sins. The Body of our Lord Jesus Christ and His precious Blood strengthen and preserve you in the true faith unto everlasting life.

Our Saviour said of Himself: "I am the Bread of Life." Bread must be eaten, so that hunger can be satisfied. It is not enough to admire Jesus as a great teacher. We must receive Him into our hearts. We must become a part of Him. This happened at our Baptism. Now in the Communion this continues, for Jesus said, "I am the Vine, ye are the branches."

AGNUS DEI

O Christ, Thou Lamb of God,
that takest away the sin of the world,
have mercy upon us!
O Christ, Thou Lamb of God,
that takest away the sin of the world,
have mercy upon us!
O Christ, Thou Lamb of God,
that takest away the sin of the world,
grant us Thy peace. Amen.

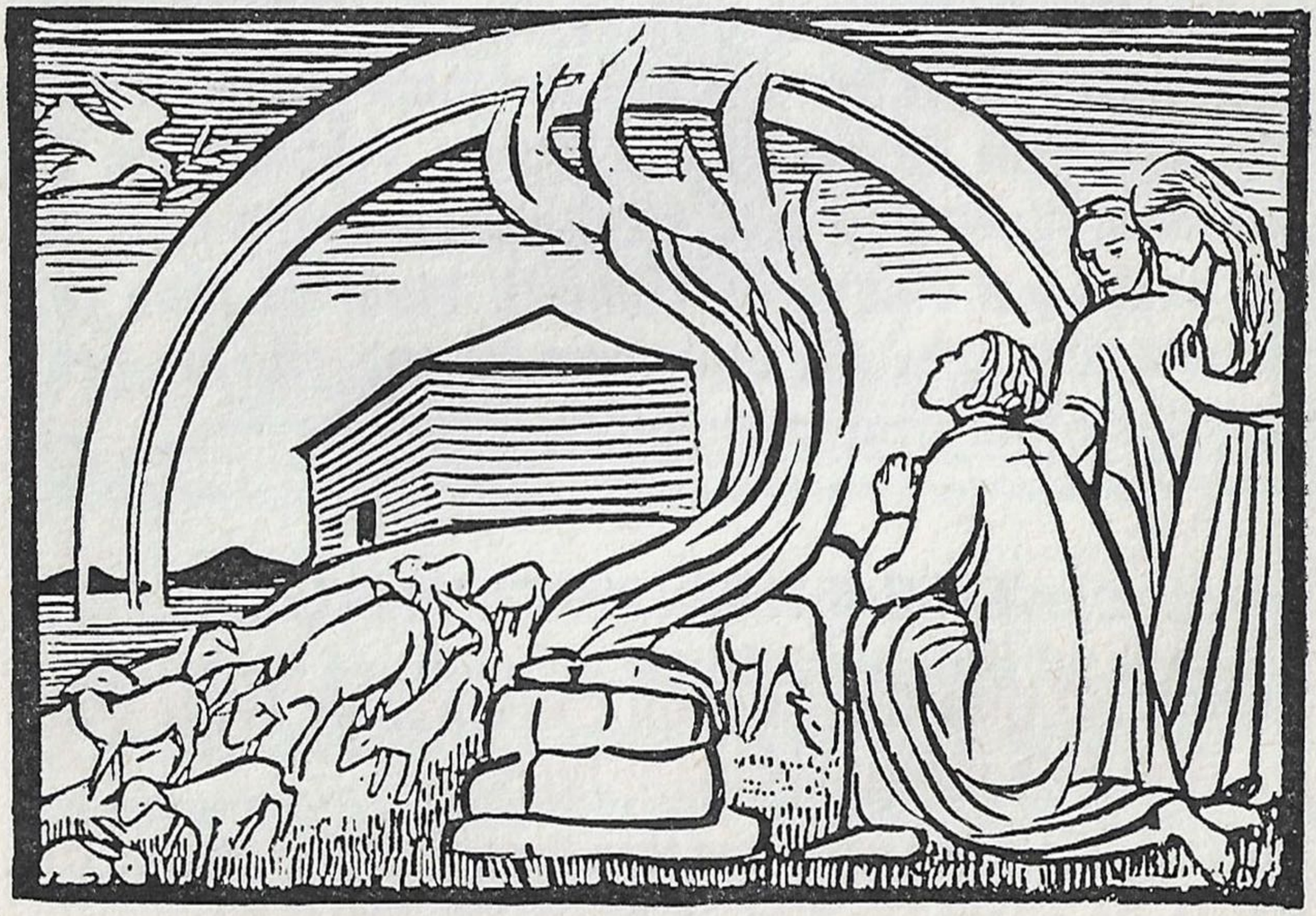
"Agnus" means lamb and "Dei" means of God. When we celebrate the Holy Communion, we think of how our Lord gave His life as a sacrifice for our sins. In the Old Testament a lamb was sacrificed for the sins of the people. No creature can make good our sins; but Jesus, the true Easter Lamb, to Whom John the Baptist pointed and said, "Behold the Lamb of God," has taken our sins upon Himself. Now we pray that He will also take our sins from us and give us peace with God, our heavenly Father.

THE THANKSGIVING

Pastor: O give thanks unto the Lord, for He is good.
R/ And His mercy endureth forever.

Pastor: As often as ye eat this bread and drink this cup.
R/ Ye do show the Lord's death till He come.

There was a great flood. Noah and his family were saved in the Ark.
We have been baptized into Christ. Through Baptism we are safe under the protection of God, our heavenly Father.
After Noah left the ark, God pointed to the rainbow as His sign of peace and protection.
When we believers meet on the Lord's Day as the Body of Christ, we continue the human life of our Lord and relive the wonderful things which He did for us.
The Holy Communion is God's rainbow to us, assuring us of His peace and protection.



THE BLESSING

The Lord bless thee and keep thee.
The Lord make His face shine upon thee
and be gracious unto thee.
The Lord lift up His countenance upon thee
and give thee peace. ✝

We read these words in Numbers 6:24. "To bless" means to mark with a sign. Ever since our Lord died upon the cross, the Christians are signed with the cross. At our Baptism this was done for the first time to us. At every Communion Service we are under the cross. This sign of the Cross accompanies us throughout our whole life. In the cross, salvation has been given to us, and protection, grace, and eternal peace as well.

WE HAVE BEEN WITH JESUS

The shepherds came to Bethlehem's stable, and in the manger they saw the Jesus Child. They knelt and worshipped Him.

We, too, have been in The Presence of Jesus. But now our hour of worship is over. The sacred vessels are removed from the altar. With old Simeon, who took the Jesus Child into his arms, we also sing, "Lord now lettest Thou thy servant depart in peace . . . for mine eyes have seen Thy Salvation."

One day Jesus went up into a mountain with his disciples, Peter, James, and John. When they reached their

destination, "Jesus was transfigured before them, and His face shone like the sun, and His garments became white as light."

When we come to Church we also climb a "high mountain apart." From this mountain we have the most wonderful view. We are shown the great events in the life of our Lord for our salvation. From this mountain top we see Bethlehem, Mt. Calvary, the Garden of Gethsemane, the empty grave, and the mount of the Ascension. In wonder and devotion we worship, for our risen Lord is present.

"YE SHALL RECEIVE POWER"

When Jesus met with His disciples He gave them power. Our power also comes from Jesus, who is the power of the Church. The Church is a powerhouse. At the Altar we meet with Jesus. He comes to us in the Word and in the Bread and Wine.

After Jesus met with His disciples, He sent them forth. They were to be His witnesses, to tell others. They were to tell what they had seen and heard. This we must do. We must see to it that the Gospel is preached all over

the world. We do this when we support the mission work of our church, and also when we win souls for Christ by telling others what we know about Him.
We must also be the witnesses of Jesus in our homes, in school, and when we play with others.
Jesus invites us all to come to His great feast. After we have come to His Holy Feast He tells us to GO – "go and tell."
Thus the Liturgy is extended into our daily life.

THE CHURCH YEAR

Advent Sunday	
The Advent Season – four weeks	
St. Thomas – Apostle	December 21
CHRISMAS DAY	December 25
The Feast of the Nativity of Our Lord	
St. Stephen – Martyr	December 26
St. John – Apostle, Evangelist	December 27
The Holy Innocents	December 28
The Circumcision and the Name of Jesus (New Year's Day)	January 1
The Epiphany of Our Lord	January 6
The Epiphany Season – one to six weeks	
The Transfiguration of Our Lord	
Septuagesima Sunday	
Sexagesima Sunday	
Quinquagesima Sunday	
The Conversion of St. Paul	January 25
The Presentation of Our Lord and The Purification of Mary	February 2
St. Matthias – Apostle	February 24
Ash Wednesday – The First Day of Lent	
The Lententide – forty-six days	
Invocavit – First Sunday in Lent	
Reminiscere – Second Sunday in Lent	

Oculi – Third Sunday in Lent

Laetare – Fourth Sunday in Lent

Judica – Passion Sunday
Fifth Sunday in Lent

Palmarum – Sixth Sunday in Lent

Monday of Holy Week

Tuesday of Holy Week

Wednesday of Holy Week

Maundy Thursday

Good Friday

Holy Saturday – Easter Eve

EASTER DAY – The Feast of the
Resurrection of Our Lord

The Easter Season – forty days

Easter Monday

Easter Tuesday

The Annunciation March 25

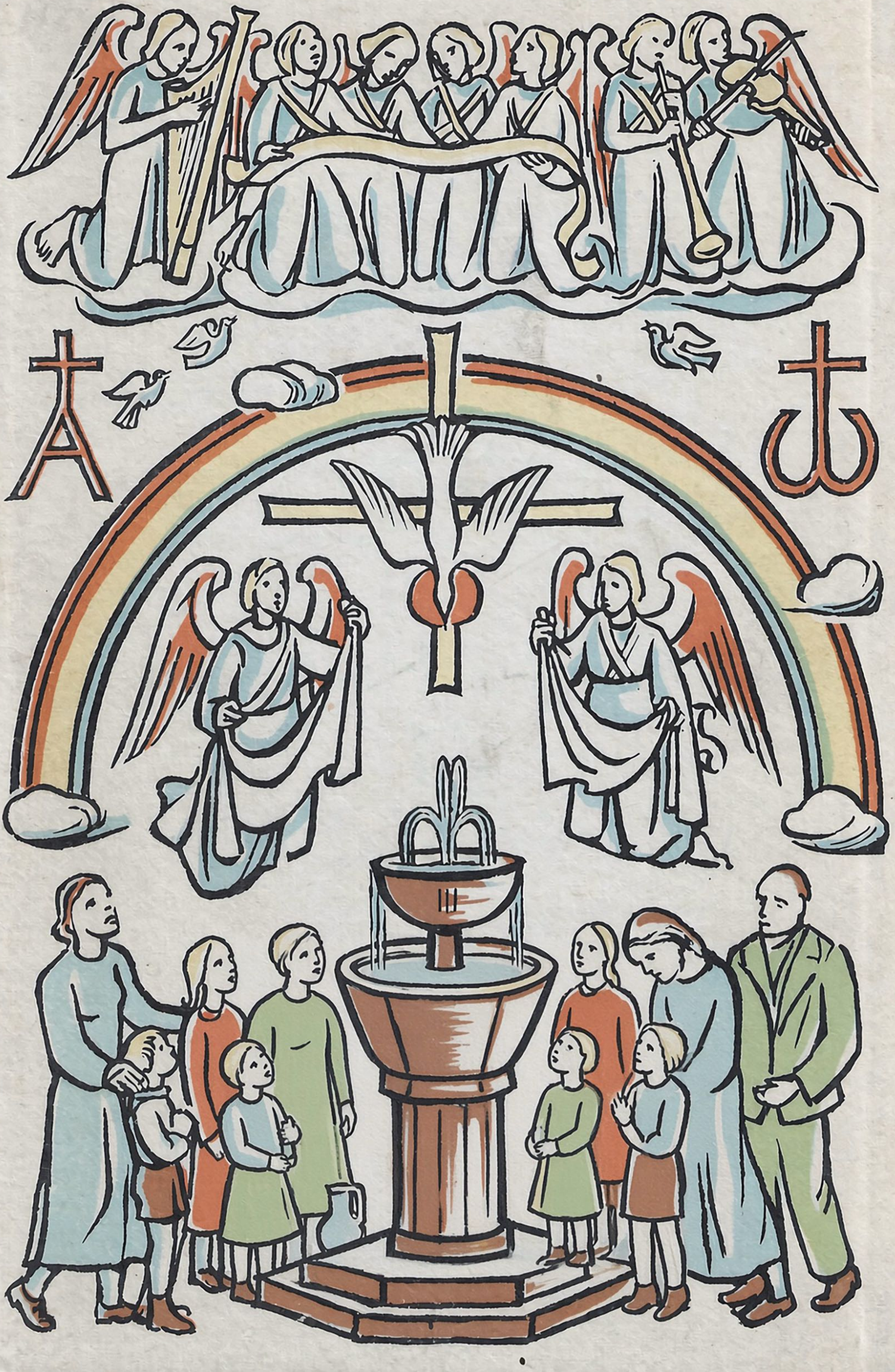
Quasimodogeniti –
First Sunday after Easter

Misericordias Domini –
Second Sunday after Easter

Jubilate – Third Sunday after Easter

Cantate – Fourth Sunday after Easter

Rogate – Fifth Sunday after Easter

The Ascension of Our Lord

Exaudi – The Sunday after the Ascension	
St. Mark – Evangelist	April 25
St. Philip and St. James – Apostles	May 1
WHITSUNDAY	
The Feast of Pentecost	
Monday of Whitsun-week	
Tuesday of Whitsun-week	
The Feast of the Holy Trinity	
The Trinity Season – from twenty-two to twenty-seven weeks	
The Nativity of St. John the Baptist	June 24
St. Peter and St. Paul – Apostles	June 29
The Visitation	July 2
St. Mary Magdalene	July 22
St. James the Elder – Apostle	July 25
St. Bartholomew – Apostle	August 24
St. Matthew – Apostle, Evangelist	September 21
St. Michael and All Angels	September 29
St. Luke – Evangelist	October 18
St. Simon und St. Jude – Apostles	October 28
The Festival of the Reformation	October 31
All Saints' Day	November 1
St. Andrew – Apostle	November 30